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THE
BURMA NEWS



JULY, 1937

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

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THE BURMA NEWS

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Vol. L

Rangoon, Burma, July, 1937

No. 7

The Death of Stephen

Part I.

The great Sanhedrin dons its robes of state
To sit in judgement on this rebel band,
Which, starting with a carpenter, of late
Has grown, till now it spreads through all the land.
Enough. Patience has had its day. Too long
Has prudence dallied with the stubborn throng;
Stephen forthwith to judgement; and if he
Has brewed his hands in any heresy
Not miracles, nor good report shall stay
This pestilence from meeting death to-day.

How Stephen, noble Stephen, shall you stand
Faultless and pure, before this hostile band?
Jesus their foe! and even now His grace
Is beaming forth in beauty from your face!
What you count righteousness, they rate as crime
And when you boldly draw a parallel
Between their acts, and deeds of Moses' time
You straightway mark it as conceived in Hell.

"Conceived in Hell"? And given birth through *them*?

They liked to Satan? Starting with the shame
They gnash their teeth, and lashed with fury start
As though a dagger pricked them to the heart.
Their flaming eyes flash forth the fire they feel;
Their claw-like hands are tingling to the tips;
Their feet, fast hurrying, answer to the will
Of him who, serpent ever, hisses through their lips.

As when a pack of hounds, trained to obey
Their blood all boiling as they sight the prey,
Wait but their master's voice, then with a bound,
Spring forth as *one*, in answer to the sound;
So, though they name the name of God, yet now
Obedient to His enemy they bow.

Part II.

And Stephen like a lamb stands cowering? Nay.
Then boldly like a lion stands at bay?

Nor lion, nor lamb, and yet a wondrous sight,
This noble man, firm battling for the right.
With howls of execration circling round
He stands upon some strangely peaceful ground;
For while their eyes are blinded by their hate,
Love has for him thrown open Heaven's gate.

They see a man, who's thwarted all their aims;

He sees a King, who all his homage claims:

They only know a hated Nazarene;

He sees his Lord, with only death, between.

No wonder then he neither fears nor boasts;
He has forgotten them and all their hosts;
For looking up, he sees his Master stand,
Ready to greet him there at God's right hand.

As when a loving child, in boyish play,
Has built himself a little house of clay,
It lacks one thing to make his joy complete;
He cannot there sit by his Mother's feet.
But as the hours go by, the longing grows;
The thunder mutters, and away he goes;
And though the storm destroy the house outside
Content he nestles at his Mother's side.
Even so Stephen, loyal, bold and true,
Longed for the Master, whom so well he knew:
While rain the blows with muttered curses deep
He seeks his Lord, lies down, and falls asleep.

Oh Matchless Love, that e'en in cursing, blessed;
And marks through Satan's work, the way to rest;
Seizes, and makes the very *child of Sin*,
Unbar the pearly gates, while we pass in.

Lord be it mine, to die as Stephen died;
Upheld through all, by Christ the crucified.

A. H. Henderson,
February 5th, 1937.

Back Again

Dear Burma Relatives,

Hello and a shake of the hand!
We are delighted to get back to the
work and to be shoulder to shoulder
with all of you. Our furlough did
us heaps of good although it didn't
include much rest. Our church in
Detroit sent us out again most loving-
ly. We were surprised and humbled
by the things that friends did for us

as missionaries. I can't name them
all. We hope to be worthy of all this
some day. We had a perfectly splen-
did trip and we realize keenly how
much has been invested in us — finan-
cially and spiritually. You all
experience that. It makes us very
humble and very eager to be effective.

We tried to make Burma clearer to
people at home with our movies and
talks. Some still have the old idea
that these people have only to be told

about Christ and like a wave of a wand, they will accept Him and flock into the Christian fold. But most people understand some of the problems presenting in evangelism in a non-Christian land. I was afraid when we started home that I hadn't mastered statistics about your work, but I needn't have feared nor dug on reports for people were not as curious as I had expected. What they did want to hear and could listen overtime to was stories of conversions. They are hungry for such vital stories (possibly because it happens too seldom there or when it does happen the whole church doesn't get the story of the inner change); so do send all of that kind that you can to Mrs. Chaney for publication. They'll catch fire from here maybe.

I met several who had never laid eyes on a foreign missionary before (what a responsibility to represent all of you!) Some places where they support independent missionaries rather than Board ones (are we so wooden?) I was asked about your faith and work. I was glad to tell them how sincerely you work and assured them that they can trust you everyone and urged them to back up the Board. After all our Board assumed the burden for a certain part of the world to evangelize and while that task is unfinished we have no right to branch out independently, have we?

We find we have made many new friends this year to keep related to the work. People have their pet movie stars, baseball players, journalists and aviators. Let's be their pet missionaries for say a couple hundred loyal friends in America! Since there is this emphasis on personality these days, we may as well use it. Report letters are dull reading for locally minded people who are used to the startling newspapers, magazines and movies of to-day. They don't realize how you are real flesh and blood people. Mrs. Chaney's idea to spice

up the stories with pictures is great. Let's be as real to the folks at home as the baseball players—and of course what they want is home runs—as don't we all!

Did you see the article in Missions last year which told how many hundred Baptist churches registered no Baptisms in 1936. Oh, they need you at home too! I felt guided to challenge them to go winning people there. We had the preaching Mission across the U. S. A. last year—quite an organized scheme for bringing new life into the churches. It helped, no doubt, but it was not the revival that many prayed it would be. Following it we had a season of visitation evangelism in our church, a committee of 100, the nucleus of the church volunteering to visit a certain number. Several more joined the church but again no great insweep of souls. It must be recognized that the average person in the church is not evangelistic. One woman brought a girl to our pastor and said, "Pastor will you talk to her about joining the church?" He said, "Have you talked with her?" She said, "Oh you know I can't do that." But the early Christians did do that. How they overflowed into the lives of those about them! I know that for a long time in Burma, I was tongue-tied feeling that I could well leave evangelism to the "theologs" (there used to be a lot of them around) and I'd do my bit by influence, example and service. But I am thankful that God woke me up to the fact that I too was sent to speak. He kept me restless and dissatisfied until I laid aside self-consciousness and plunged in, making mistakes but learning by doing. The constant drive to it is the passion "that they might know Him." If that isn't strong enough anything can take up my time. There is such an urgency to our gospel. The days pass so quickly and we are in the way with these so short a time. I felt this on the boat as I came to know the bride

of a young Indian doctor. She was part American and had lived some in America. Her mother belonged to the Brahmo Samaj and had brought her children up to think independently, and not to be bound by any belief. After some talks, and sharing of my experience of Christ, I asked her to give her heart to Christ. She wanted the happiness and the glow of it but from her experience with Christian friends in America she feared it would come to mean only a form to adhere to and a duty to go to church, and not the experience that I was trying to give her. We pray for her and expect she will find because she is seeking.

We travelled with Mr. Kimura, a fine old Japanese evangelist who was D. L. Moody's first foreign convert and how glowingly he spoke of Moody. Recently he was used to convert the whole A. B. M. Boys' school in Yokohama (see Book of Remembrance for report of his school). He had been in America for the Moody Centennial and had held many evangelistic services there with real success. When asked as to whether Japan wants more missionaries, he replied that Japan needs men with the message, the kind America cannot spare. He remarked that he supposed that Burma was like Japan not in need of fathers or shepherds but gladly accepting brothers and counsellors. He urged us to work inconspicuously putting the national leader forward. He spoke kindly of Kagawa's work tending to be largely the social gospel. Kimura prefers to get their hearts changed and then the convert will want his environment changed.

For this new year before us, let me assure you of the backing of the Baptist women of Michigan, for they have assured me they'll be praying. When the spiritual level at home is high, we are sure to feel it here. And if they were on fire at home, how it would help us here!

We have this treasure in earthen vessels. The gold of it must transform us all, day by day, until we are valuable clay in His hands.

Sincerely,
Bertha Dickason.



Judson College

College has opened with a larger freshman class than last year, but with a slightly reduced total enrolment, 328. This decrease is due chiefly to the smaller 3rd year class which, in turn, is due in part to unusually low Intermediate results. While the College exceeded the University pass per cent in Intermediate and Pass Degree Examinations, the shortened College year and unsettled conditions due to the University strike were reflected in the results.

Freshman Week proved a success under the supervision of Mr. Scherling. A comprehensive series of lectures was given to aid new students in selecting their courses and to help them plan to get the best out of College life. A special outing on the river, with a visit to an ocean liner, was enjoyed through the kindness of Captain Rushall.

We are glad to welcome back Mr. and Mrs. and the Misses Dickason, and Miss Hunt; also to welcome Miss Wooten who came with Miss Hunt to share in the work of the Judson Community. Mr. Dickason completed M. A. work in Botany when on furlough.

The religious services of the College began with Freshman Week and have been well attended. Courses in Religion and Social Ethics have been altered slightly this year. The courses in the first year are upon "The Life of Jesus," and in the second year the "Teachings of Jesus" are especially studied. No hard and fast division is possible, but by dividing the special emphasis it will be possible to give more intensive study to the

Gospel than when the second year courses were on the Life and Teachings of Paul.

So far as we know we have not reversed any decisions of Conference, and will hope completely to answer Conference's Questionnaire in due time.

G. S. Jury.



Pegu—Burman

I had very good intentions of filling a small space in the May NEWS, but a great display of energy at the close of the month made it look as though I was too busy to write, so a good opportunity was let to slip by. But, aside from our return from Taunggyi and the momentous events that took place there, there were two or three things here worth recording. First of all there was the death of one of our preachers. From all I could find out about the case it seemed that it would have been unnecessary if he had taken the advice of some of the other preachers and had gone to a hospital, but he was afraid, and refused to go unless I told him to, and I was away and knew nothing about the case. When we got home it was too late. The other event was more pleasant. It was the dedication of the nicest small church building that we have in Nyaunglebin. We have only a few Christians there, but several years ago they decided that they must have a church, and they raised the money. No Mission money was used; we made a small personal contribution, but most of the money was raised by the people themselves. On the 23rd May it was dedicated free of debt, and it had cost Rs. 612. It is large enough to accommodate their congregation for a long time to come. But it has also given them new energy, and among other things they have started a school for the children in the neighborhood. As the children are too poor to pay fees it is free in

the hope that the Municipality will help pay the teacher. But the Mission has no share in it. Our own school here in Pegu started off with a goodly Registration, much better at the beginning than last year. Some of the classes were full to overflowing in a few days, such as forty-four in the Kindergarten, but some, like Standard VII could accommodate several more. The usual amount of running up and down the road in the car, two or three trips to Rangoon, and as many to Daiku and Nyaunglebin were an effort to help others do their work. On the last Sunday of the month "U Nau" day was observed in the usual manner, a large congregation, a guest speaker from Rangoon, a donation, or contribution to the funds of the B. B. M. S. of a substantial amount, and as a fitting climax the baptism of three candidates—one of them a man fifty-nine years old who had known Mrs. Ingalls.

M. C. Parish.



Toungoo—Sgaw Karen

As we get farther away from the Taunggyi Conference I seem to get a better perspective of it and of the things we did there. We were concerned with the clipping and consolidating of our Missionary staff and work. But we did not seem to have in mind so much what we were uncovering in that process. Instead of deploring the lessening of workers, were we not making opportunities for nationals to carry on? We are here to set up the Kingdom in Burma, an indigenous church. That means national leadership. We are compelled to give way. What then about our development of the men and women who are to carry on? Have we had in mind this objective? Is our major concern now to find, under God's direction, the people whom he has chosen for leaders, those on

whom responsibility can be placed? Are we thinking of them and helping them, allowing them to stumble if need be that by trying their wings they shall be the more ready for flight?

How would it be to make this the subject of our next Missionary Conference? We need to compare notes, record the results of experiments, learn from each other and from our national fellow-workers. Well, there is time to think it over.

After a busy vacation it is good to be back in Toungoo again and begin another year with our fine co-workers here. School has burst its bounds and now we have 395 or 6, I am not just sure. We closed last year with 317.

A chapel, a nice wooden building with cement under floor and foundations was dedicated in one of the plains villages a few weeks ago. The Home mission meetings went off well and people are now settling down for the work of the rainy season. With the large community in town there is always enough to do. We are glad for every opportunity. We only pray that we may make the best of them.

H. I. Marshall.



I Know a Name

I know a soul that is steeped in sin,
That no man's art can cure,
But I know a Name, a Name, a Name,
That can make that soul all pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name,
That can bring that soul new birth.

I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set those lands on fire.
Its sound is a brand, its letters flame,
I know a Name, a Name, a Name,
That will set those lands on fire.

Kachins

Before our station high school closed, twenty-three boys and girls were baptized in the lake adjoining our compound. With them were two couples and two young men from the Military Police. Chief Zau Tu was in charge of this impressive service, while all our students and local Kachin Christians watched reverently on the bank. Dr. Howard was here to rejoice with us in this Kingdom increase.

A few Sundays before the baptismal service one of the couples mentioned called us to their home. In one corner of the small living room were three bamboo joints, originally filled with rice liquor to appease the nat-spirits. A reed in the shape of a halter was a tangible promise that a cow would be sacrificed when the couple returned to their village. These were all thrown out with a vengeance—the first public step a Kachin makes on the Christian road.

Loilon Hkamut was the host village to our annual Bhamo District Association the last four days in March. We felt permanently waved after riding in a bus fifty-five miles, part of which was over paddy-field ridges. Bagpipers, drummers, and a school choir gave us a musical welcome. One of the chief hand-shakers was an old fellow proudly attired in a black broadcloth swallow-tailed coat above the regular baggy trousers. His huge purple silk turban added a royal touch!

Every convention has its rules, I suppose. Here are a few read at the opening session:—no opium or liquor is to be used; no prowling around at night. (Some of the four-footed "natives" disobeyed by eating half our door one night)." If you don't want to sleep, then close your eyes and be quiet." Three gongs were brought to the platform for a demonstration. The large one was a call to meetings, the medium sized gong an-

nounced that food would be distributed for cooking, the small one said "bedtime." Very few folks had timepieces, so these signals were necessary.

Our Deputy Commissioner and wife, Mr. and Mrs. E. M. Kingsley, spent Sunday with us. The Kachins were impressed by the wise counsel along with the admonitions Mr. Kingsley gave them in regard to health and village improvement.

Fat babies and thin, dull and bright-eyed, clean and dirty—all kinds were gathered in front of the large mandat one morning. The first Baby Show had begun. Three judges elbowed their way into the crowd of contestants, mothers, and spectators. We had no scales so the babes were passed from one judge's arms to another's. A chubby five-months oldster was declared the blue ribboner. Our Namhkam-trained nurse gave the mothers a good talk on child care. Because of the interest shown, we hope to repeat the baby show next year, and give each contestant a bar of soap and a bottle of cod liver oil. They need both!

An exhibition of home products followed the baby show, also the first we've held. Prizes were awarded for reed woven baskets, stools, woven table covers, a huge cabbage and fine potatoes and beans.

The Kachin's own missionary work in the Triangle is being greatly blessed, as we learned from a report read. The Woman's Society voted to send Rs. 300 to help with teachers' houses there. This is in addition to their yearly donation of Rs. 300.

One afternoon all nat-spirit worshippers came to a service especially planned for them. They listened intently as saintly, 70-year-old Damau Naw told them simply and clearly of Jesus' Way.

Twenty-five hundred folks attended the Association. Due to the inaccessibility of the place this was the smallest meeting we've had since we

came, but we felt it was the best.

Sara Seng Li, former teacher and headmaster of the Bhamo High School, retired this year. He and his wife were honored at a farewell party, and presented with a desk set and table lamp. For over thirty years he has been a faithful worker in various capacities. He assisted Dr. Hanson in translation work, was headmaster of the government school at Kutkai, and employed by the mission in Namhkam. Sara Ma Gawlu Lu, a graduate of Teachers' Training College, is Seng Li's successor.

Do you have a struggling village school, about to breathe its last? Try transplanting it! That method has worked in a recent instance here. Last year a 20-pupil school was about to be closed. It was moved to Sawan Kahtawng, where the villagers had built a schoolhouse. A new teacher was called, and now fifty boys and girls answer roll-call. We expect to add another teacher soon.

Martin and Mabel England.



Maymyo

St. Paul wrote to the Church at Corinth (2 Cor. 2:2), "I determined to know nothing among you save *Jesus Christ and Him Crucified*." In this far-off land of Burma, where our Society carries on work among Burmans, Karens, Chins, Kachins, Talaings, Tamils, Telugus, Gurkhas, Chinese, Shans, Was, Lahus, Lisus, Hindustanis, Taungthus, Anglo-Indians, and Europeans, we find that Jesus Christ and Him crucified, is God's one and only, and all-sufficient specific to meet all the spiritual and moral needs of these seventeen races and tribes, even as He is the efficient, sufficient, satisfying, transforming, empowering glorious factor in the lives of those of us whom you dear Christian people in America have sent hither to represent you, in ministering to them. Oh, what a Saviour!

We are amazed, perplexed, grieved exceedingly, to read of certain ministers of churches, in the home-land, who openly deny the deity, divinity, atoning-sacrifice, virgin-birth, and resurrection of our Lord Jesus Christ, the inspiration of the Bible, the available gift of the Holy Spirit, and answered prayer! Blessed be the *Living God*, our 124 years of mission work in Burma, have afforded us overwhelming and multitudinous evidence in support of all those fundamentals of Christianity; such irreferable proofs hearten us to go forward with confident faith and glad expectation to proclaim the unspeakable riches of the one and unchangeable Gospel of our Lord Jesus Christ, in the midst of Animism, Jainism, Bahaism, Hinduism, Sikhism, Mohammedanism, Buddhism, and Judaism. As Ernest Gordan truthfully said, "God wills that all men shall be saved through the Gospel. This Gospel will be preached as a witness to all people. There stands the message before our eyes in its majestic totality—a single redeeming message for all—one God for all the world and one Saviour for all people."

As an extension of the Parliament of Religions, there is a wide-spread movement for a "fellowship of faiths." A fellowship of all the faiths of the world, an intermingling of unitarianism, universalism, idolatry, spiritualism, demon-worship, humanism, animism (demon-worship), Guathama's philosophic system, with that of the incarnate Son of God, who gave Himself for our sins and rose for our justification who is the only Mediator between God and man, who is to judge the world by Whom all things were made and by all worlds are upheld and governed, would be a gigantic and nondescript federation utterly abhorrent to God, an insult to Christ, and suicidal for His followers to adopt. We will, regardless of race and class distinctions, gladly mingle with and co-

operate with any and all races in worth-while philanthropic plans to meet the needs of humanity, but on no consideration whatever shall we or can we subscribe to a fellowship of all manner of divergent faiths. This discrimination is of the most vital significance and importance for all God's people to observe and firmly resolve upon (Cf. Galatians I:1-12. Revelation XIV:6). Let us, dear brothers and sisters in Christ, be ever wide-awake to latter-day insidious movements, and with love for all mankind, remain devotedly loyal to our Lord and Saviour Jesus Christ.

Four believers at Maymyo, and two believers at Hsipaw, were baptised on profession of their personal faith in Christ, during June. The burden of our prayers is for a *genuine revival*. It is gladdening to read, in "Revival in Reality and Romance," by Mrs. H. Wood, founder of the "World-wide Revival Prayer Movement," of hundreds of groups and circles, scattered throughout the world, who are daily praying for such a revival. Shall we not, as a solid unit of over one-hundred missionaries in Burma, daily include in our prayers and intercessions a fervent, yearning, and believably expectant prayer for a revival, *this year*, which shall reach every part of this province? Oh, what joy it would be to witness and to participate in such a movement that would result in many many thousands being brought to know Christ during 1937—the remaining six months of 1937! Could anything be of greater importance, or give greater joy to the Triune God? We do not pray enough for the salvation of these millions of people to whom we have been sent. Let us become utterly dissatisfied with the slow progress made and both pray for and confidently expect a vast ingathering of people into the kingdom of God, this year, and, too, let us labour to accomplish it for the glory of His Name.

Ernest Grigg.

Unanswered Prayer

I thank Thee, God, for my unanswered prayer,
 The foolish things I sought Thou hast denied;
 The palace where I prayer I might abide —
 For selfish ease, release from earthly care —
 Relief from warning pain which I should bear
 For honours, riches, preferment and pride,
 The world's applaudits like the rolling tide —
 The purple robe of fame for me to wear.
 How fatherly Thou art ! How childish I !
 Complaining for the sweets that do me harm.
 No good thing dost Thou ever me deny,
 All danger end, and soothest each alarm.
 O God, my earth desires are full of snares;
 Forgive, and do not answer all my prayers.

— *Chesney Ramage.*



Tavoy—Karen

Last February the annual Tavoy-Mergui Baptist Association was interfered with by a cholera epidemic that was raging in Mergui town and district. People, especially Burmans, were dying at a very rapid rate. One village was reported to me where there were only forty houses, yet in each one of these houses a death had occurred. The medical authorities declared it an epidemic section and took measures to stamp the disease out. Doctors were put on the roads, stopped buses, and vaccinated the people on the spot. "Be scratched, or die" was the order. The Civil Surgeon did not want Mrs. Sutton and me to attend for fear we would bring smallpox into the Tavoy District. We notified the Karen pastors

that we should not meet in Association, but we were unable to get word to Ye E village, which is on a small island far down the coast and unconnected with the mainland by telegraph, and the Association was not called off as far as the Karens there and in the vicinity were concerned. When all of the Karens that would have attended the Association by the time of its opening were not present they knew that something had happened. One or two pastors from Tavoy district went through to the village without calling in at Mergui. When all learned that there would not be a representative gathering, they resolved to hold a "little Association," and carried on what business they could. While, in Tavoy, the Karen pastors and I decided that we would have a "little Association" over the week end of May 22nd and accordingly, I called them in to Tavoy for that date. Thirty or more pastors, some of whom were accompanied by their deacons, or village headman, arrived in Tavoy on the 21st May for the meetings. Our early morning was devoted to a prayer meeting while the other sessions were given over largely to the religious business of the Karens. As the Mission had to withdraw an appropriation which had been given toward the salary of an evangelist, the Karens valued his work so highly that they decided that they must raise his salary and keep the evangelistic work up to a high standard. A Committee was formed to arrange for the collection of a salary of rupees thirty per month. Within a short time they brought a report that gave a quota to each village to raise, and it was accepted by some representative of the village, and I know that money will be easily and readily obtained because the Karens are earnest supporters of the evangelistic work and this particular worker who has given years of service to the Karen churches of these districts.

The Karen high school had six out of ten passes in the recent High School Final examination officially, but unofficially six out of nine, as one candidate was taken ill during the examination period and could not sit for the entire set of papers. One of the passes has joined Judson College. Along with one junior B. A. and three senior I. A.'s he makes the fifth Tavoy Karen high school and field representative in Judson. Never before has this occurred. For the first time we have two living alumni of Judson College. One is a teacher in our high school, the other after a year of high school teaching is studying in University Teachers Training College for his B. Ed. degree. This part of the educational movement presents a record of which we are proud, since up to 1928 no Karen from this field had entered Judson and continued his studies until he was awarded his degree upon the successful completion of his course. One former tenth standard pupil was graduated from the Karen Theological Seminary at its last graduation exercises. He has been chosen as the pastor of his village church from which his father has retired after serving the church for more than thirty years. All feel that the son will be a worthy successor to his father and aid also in developing our Tavoy Karen program.

Although the Karens have been most insistent in having a high school, they have found it expensive, and the problem of financing our high-school has created a great deal of anxiety for all of us. Unless every Karen helps, we shall be unable to solve the problem. When school last broke up, we suggested that each pupil try to earn two rupees which they would make as a gift to the school over and above all other fees that would be demanded of them. We are happy to broadcast that twenty-two pupils earned an extra Rs. 2 toward the support of the high school. Saw Morris,

a pupil in the Standard IX, picked cotton seeds which he sold; Saw Tun Ba preserved durians; Saw Cyril and his sister, Naw Julia, promoted, advertised and presented their concert to the villagers of Nyaung-don for a "collection at the door;" Naw Bwe Paw collected and cut firewood which she disposed of to villages for cash; these are but a few of the interesting ways in which the pupils earned their gifts for the school. At one of our Friday morning school assemblies we commended them for what they had done and hoped that more pupils would follow their example, as well as the Karen Christians in the villages. An electric lighting set is in operation to-day because the teachers and pupils gave a concert last February and from the receipts were able to make a substantial down payment on it. Another concert will wipe out the balance due. Pupils will study at night without much eyestrain and we shall expect better preparation of lessons from now on.

Mrs. Sutton has been exceedingly busy with sick pupils. There was an outbreak of dysentery. One young girl who had a severe case of bacillary dysentery was rushed to the General Hospital, where everything was done for her, but she did not respond to treatment, and died. The Civil Surgeon came daily for ten days and injected the pupil patients, all of whom are improving. A few new cases have come to the school hospital, but they, too, are getting better. As a result of much caring for the sick Mrs. Sutton came down with flu and before she could recover I had an attack which made me "comfortably" sick in bed for three days. Now we can look back upon sicknesses, and do more for the 306 pupils in the school who make up the largest enrollment which we have had in five years.

Walter D. Sutton.

The Shepherd King

Be still, and know that I am God.
Psalm: 46: 10.

*Be still, my soul, and rest awhile,
And think on Him,
That Lonely One, who suffering died
That thou couldst safe with Him
abide*

*When shadows fall at eventide,
And light grows dim.*

*Be still, my soul, kneel silently
And worship Him,
The Shepherd King, whose love so
deep*

*Gave life itself to save His sheep,
Ah! Kneel beneath His Cross and
weep
For love of Him.*

*Be still, my soul, and in the hush
Yield all to Him.
Hark! Down the ages pleadingly
Dost thou not hear Him calling thee?
Arise, and till eternity
Just follow Him.*

Marjorie Jenkins,
In Life of Faith.



Pyinmana

We have missed the bus with our news items for two months, so we will bring in one or two items that are old stuff by now.

During the hot season we had intermittent holidays in the Hills, Cummings at Kalaw, Smiths at Taunggyi. The outstanding event was the Missionary Conference at Taunggyi. We were refreshed and helped by the spiritual blessings and the good fellowship.

The Agricultural School did a bit of publicity for new students through the secular newspapers. The number who asked for application forms and prospectus almost frightened us. Some sixty actually filled out and sent in applications and were told to come. However only 32 turned up and most of these were boys brought back by

old students or encouraged to come by missionaries or other Christian leaders. Although four have already gone back — our "Sinyethat Policy" (Poorman's Policy) of hard work didn't appeal to them, — the new boys are a fine lot, mostly Christians. We are impressed by the large proportion of the class who are of approximately seventh standard qualification which makes it possible for them to finish the course in three years instead of four. We have had the new experience of making out an annual report to the Government Director of Agriculture. Though it was a bit belated, after it was finished we were surprised ourselves at how good it was. If enough people think it worth while we will have it printed and send you one. We have become almost inoculation minded at the Agricultural School. One of the new boys came down with typhoid fever, so we have just finished two shots for everybody and his brother. At the beginning of June there was a terrific outbreak of Rinderpest disease in this district; forty (40) died in the small Christian village of Hebron. We had all of our farm cattle 100 head inoculated against the disease. All our animals were laid up for 10 days and we went without work and milk; however we didn't loose an animal. Six of our senior boys were attached to the Government Veterinary inoculation squads for observation and helping.

The Co-operative Societies and Egg Marketing goes merrily on although this is the beginning of a slack season for egg laying and hens of many villages have died.

Outside of a "sloppy" ten days period of rains we have been doing a good job of "farming." Sugar cane looks the best it ever has on the farm. However there is something wrong showing up in one or two patches of the cane field. Whether it is "pest" or "pestilence" we don't know.

Cummings have been to Rangoon for Reference Committee and to get

the old car fixed. We all shall ride in "style" now. We feel that we are away to a good start for the new year. Please pray that it may prove a profitable year.

In the field work of the station we should report 9 Daily Vacation Bible schools; most of them were splendid for the efforts and work put into them. These were led mostly by High School teachers assisted by agricultural school students or graduates.

At the Hill village of Kyaukthanbat with money from local convention funds and the help of the field evangelist, U Nge, local Karen Christians under leadership of Saya U Ba Ahn and some agricultural school boys and carpenter and a lot of hard voluntary work by the villagers themselves a house and school building was erected and the Karen Christians will support an agricultural school graduate there as a teacher. Saw La La Po, an agricultural school graduate who has been working there for three years, will give himself more to preaching and helping the mill farmer with their problems.

At Tatkon the Government Rural Uplift project has brought in a fine staff to work, some of them are Christians. We are holding services there and hope to develop a fine Christian group, perhaps organize a Church. Pray for the witness of these Christians.

The Baptist High School which is under the management of a Committee of the Christian Community has started out auspiciously. Our former Superintendent, U Tun Myat, who has been on leave for training received his B.Ed. in March and has come back to us with a splendid Christian enthusiasm and new ideas for a better school.

The staff has been strengthened with the addition of U Aung Khin from Moulmein and U Thet Swe who has been acting Superintendent for two years. Our pass results while

nothing much to brag about were better than either of the other schools in town. The enrollment has increased to a total of 340 in all standards.

Joe. Smith.



Among the Burmans at Henzada

For new missionaries like ourselves the "rains" is a grand time to get in some real concentration on language study. And how the time does fly, and the weeks roll by. Since our return to Henzada from up-country, we have secured one of the Sayamas from the Girls' School to be our Burmese teacher, whom we feel will help us build a good foundation of this tool for our future here. We certainly are finding the requirements for this next examination plenty stiff; it will take plenty of digging. And yet I remember a little jingle I read somewhere the other day:

"If your nose is close to the grindstone rough,

And you hold it down there long enough,

In time, you'll say there's no such thing,

As brooks that babble, and birds that sing,

These three will all your world compose:

Just *you*, the *stone*,
And your small little *nose*."

So, we are doing more than language study these days. In fact, one of the greatest joys of our being out here in Burma is the fellowship we have with these Burmese people in Henzada. Within the one year we have been here we have come to know some of them right well. You would have been interested to have been here recently one Sunday afternoon when the young people had their first meeting of the school year in the C. E. Society. They all came to our house for tea and their opening

meeting. Previously a few of them met to write out invitations to all the old members as well as to new prospects. So, we had about fifty-five come on that Sunday. Still Cecile and I have not become used to the scenes which go with Burmese activities. What a colorful sight it is when they all come together: not only the girls and sayamas with their bright colored and flowered longyis but also the boys and sayas wearing the brightest of colors too — pinks, reds, blues, greens, purples, plaids and so forth; also, their leaving all their shoes at the bottom of the stairs before they came up onto the veranda. There seems to be a feeling running high right now; and I do hope that we have a fine C. E. for the youth here at Henzada. The time spent at Maymyo has made me realise even more the great value of youth in this project of Christian work in Burma. The church of Burma needs more youth: youth fully dedicated to the work of Christ in people's lives.

Cecile has been mighty busy this past month in opening the Girls' School, with all the details and activities that go with that. Near the time of the opening they had a tea for the parents which has some real values in contact with the people. Also she is attempting this year to have more social life for the girls as well as for their parents. Already plans are under way for a large game room for the older girls. We have found that all the young people enjoy games of all kinds when they come to the C. E. socials now and then. To provide good wholesome recreation is so important among children and young people. Also during this rains we both hope to make more definite contacts with the people in the town. And, with the teachers of the two schools here on the compound, we want to have close fellowship. Just last night we had both of these groups in for a friendly social time when we had a fine evening together

at a Progressive Puzzle Party. Making friends with people is not only a joy but also it is one of the surest avenues along which we might be of help to each other.

Many people in America when they write to us, speak about how different we must find it out here. Yes, we have found a few things which are different in the daily routine — e.g. this language study continually. However, except for the minor things each day, life is the same as in America we think: problems with church groups, disappointment in personalities from whom we expected so much, failure to bring to fruition one's plans here and there, joys of being with children for they are so sincere and happy the world around, the happiness which is ours in making our home together, the opportunity of telling of Jesus and His Way of Love, and so on. Only the details — food, travel methods, customs — all these are minor. After all happiness in the Christian life depends on more than these.

Cecile and Cecil Hobbs.



General Health of the Burma Missionary Body

Having had rather intimate contact with some sixty missionaries and over twenty of their children either because of the regular physical examination or because of some illness, I feel moved to make public certain of my conclusions. The above contact refers to the months of April and May, 1937. Although it is a rule that missionaries may have a yearly physical examination, they are not under any medical pope and they were free to do as they liked. The majority liked to do the better way. A few for their own reasons did not care to have examinations and of that few there were some who certainly would have benefited from the same. On the

otherhand if one of these who would benefit from the examination came to me and asked "Must I be examined?" I always answered "no". If a person put me on the spot and said "Should I be examined?" I always answered "yes".

Now as to conclusions, about half of the regular examinees did not need the examination, but the half certainly can benefit from the examination to their own good and their increased efficiency for the work of the Lord. As the laborer, therefore, I am more than glad to do all in order to pick up the half that needs advice. Of this needy half there will always be a quarter or more who really need a doctor's advice and medicine in order to restore a definite sickness. The first term missionaries and those over fifty were among those needing help the most. Those in real and acute need may fall in any age limit. Those having special needs do not really come into this discussion. I am trying to give a picture of the whole with such advice for the whole as can be given.

For people living as we do, working as we do, on the whole we are pretty healthy. The tropics are notoriously hard on white women. Unfortunately I am unable to give a composite of the single ladies but English figures deal with the wives who have come out to the tropics for two years or longer. Our women do much better on the whole. I am sure the absence of liquor and cigarettes help much in meeting the changing demands of the tropics.

The outstanding weakness of the mission is the lack of sufficient hemoglobin in the blood. I am sure the medical profession is not prepared to say exactly why this is. From some later reports on diet I think probably we do not eat enough meat. Many of us have the idea that because of the excessive heat we cannot eat much meat. If we

doubled the quantity of meat eaten many of us would still be within the normal amount required or which can be assimilated by the body. Calcium too is probably not furnished in amounts that are needed. For some reason the vegetables of Burma do not supply the proper amount of mineral salts. We need to supplement this every three months or so by a little special calcium.

We all need more sun. This applies to the person who is sensitive to sun as well as to the other guy. General routine suggestions: Put on a topee, leave off all else that the law will allow. Expose front one minute and back one minute, increasing one minute every three days until ten or fifteen minutes on a side have been reached. Do this between the hours of 10:00 and 3:00. If it happens to be cloudy it can still be done with benefit. If one has to stop these baths for three days or more at one time begin again at one-half the time which had been formerly reached.

In case you feel run down during the rains or any other time try "Ferradol." If you have a friend you want to help advise Ferradol, if you have an enemy you want to torture advise Ferradol. It is one of the most scientific preparations on the market. Its weaknesses are that it does not contain calcium and it doesn't taste very good to some people. When you can't take Ferradol, try Metatone with iron pills.

Richard S. Buker.



Notices

Annual Financial Reports

These have come in unusually well this year, but there are just a few still out. Will those who have not yet sent in their annual financial Report please do so at the earliest possible date.

One With The Infinite

*One with the Infinite, always in tune,
Harmony sweet as a bird song in
June,
Never a doubting thought, never a
fear,
Always a sense of the Fatherhood
near.*

*Peace like a river, restful and calm,
Flooding the earth with its heavenly
balm,
Faith upward gazing, untrammelled,
serene,
Grasping with boldness the treasures
unseen.*

*Love all-enfolding in tenderness
sweet,
Pity out reaching a brother to greet,
Courage undaunted, o'ermastering,
strong,
Doing the right, and denying the
wrong.*

*Gladness unspeakable, life understood,
Knowing that all things are working
for good.
Heaven close-bending, assistance to
give,
One with the Infinite — this is to
live!*

Emma Fisk Smith.



Dr. A. W. Beaven

Dr. and Mrs. Beaven and daughter are arriving October 18 and will sail October 28. They are to visit Rangoon, Moulmein, Henzada and attend the Convention at Bassein, where he is to be on the program. A more detailed notice will be given later. All Rochester men, take notice. Are you coming to Convention? I want to make an appointment for him to meet all the Rochester men and their wives. Send me word at once if you can be in Bassein or Rangoon during his visit.

F. S.

IMPORTANT

Nominees

Conference voted that the practice of notifying missionaries who have been nominated for Conference offices be discontinued. It is expected that any one nominated for any office will stand and serve if elected. Any one unable to accept any Conference Office if elected, should notify the Conference Secretary at once.

E. T. Fletcher,

Attention

As the Annual Sessions of the All Burma Baptist Convention are to be held in Bassein from October 23 to 24 the missionaries of Bassein desire to know soon how many of our fellow missionaries are planning to attend. Tell us quickly!

L. W. Spring.

Publicity Committee

To keep my promise, I must tell you that *I did* have several answers to my questions in the last News concerning the best methods of Publicity work, and based on those answers you will soon be receiving a mimeographed letter calling for your co-operation in some of these accepted methods. I will thank you now for the answers I expect to get.

Elsie N. Chaney.

New York Shipment

We shall be making a shipment to New York at the end of this month. This may be the last one before Christmas. Will those who have things to send home send them in as promptly as possible — A. B. M. P.

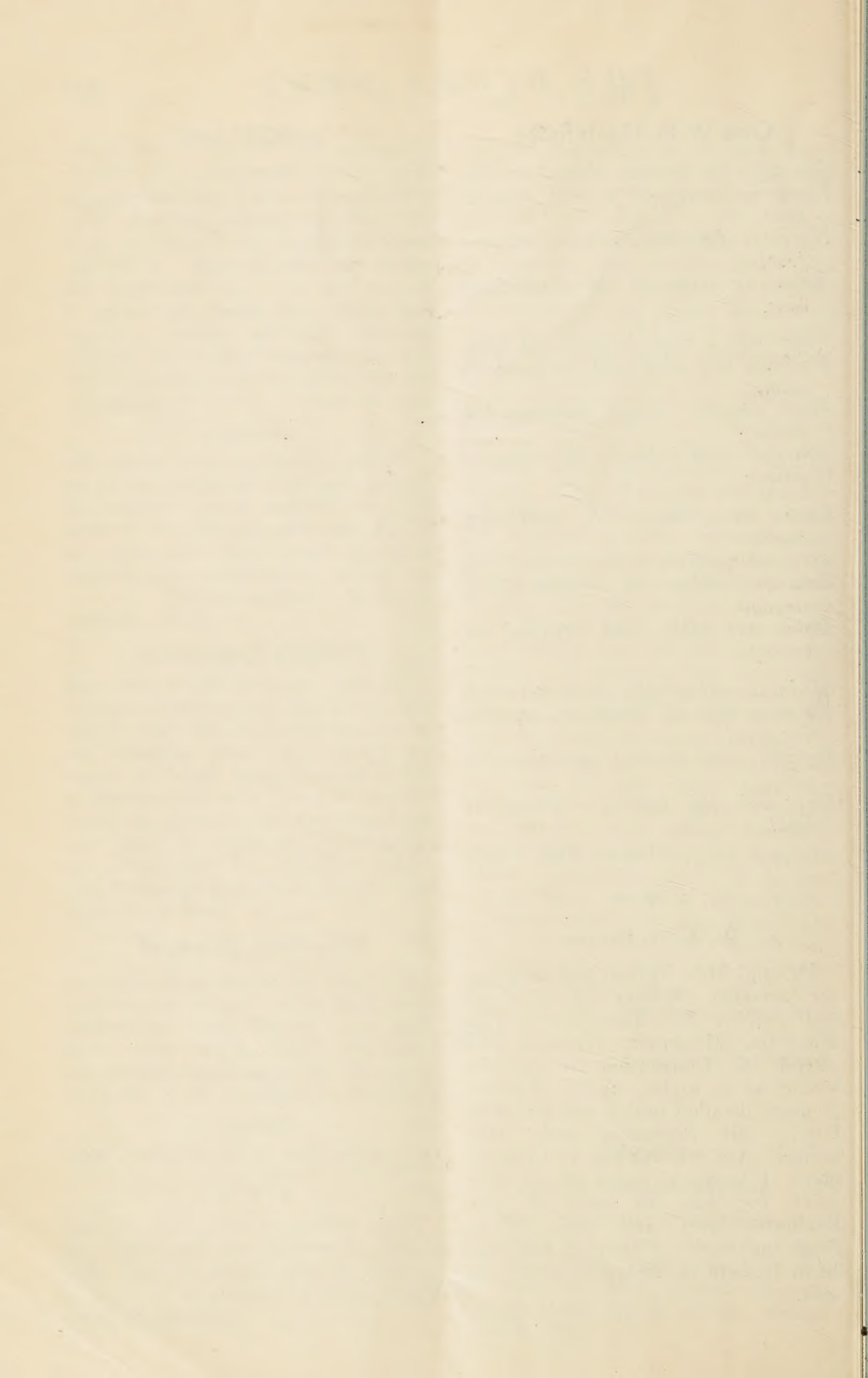
Sailed

On Tuesday, June 22 by S.S. *Ekma*, Miss Mary D. Thomas.



Man, instead of being full of God, is full of himself and the world. It is back to the image of God that Christ came to redeem us.

Andrew Murray.



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*I stand at the end of the past; where the
future begins I stand;
Emperors lie in the dust; men may live to
command;
Over my head the stars, distant and pale
and cold;
Under my feet the world, wrinkled and
scarred and old;
Back of me all that was, all the limitless
past,
The future awaiting beyond, silent, un-
tenanted vast;
I at the center of all that has been or that
is to be—
The task still unfinished and now God and
man are depending on me!*